MAKING THE BIBLE REAL

FREDERICK B. OXTOBY

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Making the Bible Real

Introductory Studies in the Book of Books

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By

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To My Wife

FRIEDA BOYNTON OXTOBY

Preface

THE material in this book has been used successfully in making the Bible interesting and helpful to young people; to College and Theological Seminary classes; and to audiences in different churches and Sunday School conventions. It is now published with the desire that it may have a wider field.

F. B. O.

Huron, S. D.

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I

THE HOLY LAND

VERY often the Holy Land or Palestine is associated only with Bible times, and there is little realization that there is such a country to-day which one can actually visit, and where the life of its people is much the same now as when the Bible was written. Jaffa, the seaport of Jerusalem, on the west coast of Palestine, where the steamers anchor a little distance out in the Mediterranean Sea and rowboats land the passengers, is the same Jaffa or Joppa where the cedars from Lebanon were landed to be taken overland to Jerusalem for the construction of Solomon's Temple, and where the Apostle Peter had his wonderful vision on the flat housetop. A journey of about fifty miles by railroad to-day takes one from there to Jerusalem. The city itself as in Bible times is "compact together," with narrow, crooked

streets, and a wall with several gates leading into the city.

From Jerusalem one goes east to Jericho, the Jordan River, and the Dead Sea. This sea is in size about ten miles by fifty, and contains more than four times as much salt as ordinary ocean water, so that no fish can live in it. There is no outlet to the lake and the water flowing in evaporates—more than six million tons of water rise in vapour each day. Its shore, a quarter of a mile below the level of the ocean, is the lowest spot uncovered by water on the surface of the earth. South of Jerusalem is Bethlehem, where we see the Church of the Nativity, in which is shown the traditional birthplace of Christ; Hebron, the city of Abraham, "the friend of God," with the Mohammedan mosque built over the cave of Machpelah mentioned in the Book of Genesis; and Beersheba where Bedouin still bring their flocks and herds to be watered at the wells over four thousand years old. Their great age is shown by the deep grooves worn in the stone sides by the ropes that for centuries have drawn up so many jars of water.

Travelling north one comes to Jacob's Well

near Shechem, where Christ talked with the woman of Samaria; and to Nazareth, where women to-day draw water from the same spring to which Mary the mother of Jesus went. East of Nazareth is the Sea of Galilee, a lake thirteen miles long, with its greatest width eight miles. It is a fresh water lake, nearly seven hundred feet below sea level. On its clear, blue waters fishermen are casting nets from their boats to-day as they did in the time of One who called to His work "fishers of men." From the Lake of Galilee south to the Dead Sea the distance is sixty-five miles in a straight line, though the Jordan winds for nearly two hundred miles. The river has a rapid current and this has given it its name; "Jordan" means "Descender." In its course from the Lake of Galilee to the Dead Sea this rapid flowing stream goes down over six hundred feet, or an average of nearly ten feet a mile. There were no bridges across it in Bible times, and people crossed it at the fords.

We, in America, think in terms of large distances and areas. It is difficult for us to believe that the entire German Empire before the Great War could be placed in the State of Texas, and there would remain nearly fifty-

five thousand square miles of territory. The Bible story is better understood when one holds clearly in mind the size of the Holy Land. Palestine is a little land—its length from Dan in the north to Beersheba in the south is only one hundred and fifty miles. Its area is about the size of the State of Vermont. Twenty-six Palestines could be placed in Texas. Three-fourths of the Holy Land can be seen from Mount Ebal, thirty miles north of Jerusalem. From this mountain, only three thousand feet high, one can see on the west the Mediterranean Sea, less than thirty miles away; on the east, the country on the farther side of the Jordan; on the northeast, snow-crowned Mount Hermon, seventy-five miles away, and on the south, a point within five miles of Jerusalem. From the Mount of Olives, east of Jerusalem, one can see the Dead Sea, four thousand feet below, and fifteen miles away. Ruth in the fields of Boaz at Bethlehem could see her own land of Moab east of the Jordan. Christ from a hill northwest of Nazareth could see thirty miles in three directions.

From Jerusalem, Bethlehem is only five miles south, Hebron twenty miles south,

Beersheba fifty miles south, Shechem thirty miles north, and Nazareth sixty-five miles north. How short the distances are! Bethel, one of the two royal sanctuaries of the Northern Kingdom, was only ten miles from Jerusalem of the Southern Kingdom with Solomon's Temple. Samaria, the capital of the Northern Kingdom, was only thirty-five miles from Jerusalem, the capital of Judah. However, the size of a country does not determine its importance. Greece has done more for the world than Siberia, England than Texas. Palestine is a great land because of its history and religion—above all because it is the land of Christ Jesus.

Although it is a small country in area, Palestine has remarkable differences in temperature, due to the exposure of the land on the west to the sea and on the east to the desert, and also to the unusual variation of altitude—from thirteen hundred feet below the level of the Mediterranean—the shore of the Dead Sea—to the summit of Mount Hermon in the north, over nine thousand feet above sea level. A traveller crossing the country from west to east first traverses the coast plain, the level of the Mediterranean, then

goes up into the hill country, then rapidly descends below sea level to the deep depression of the Jordan Valley, and finally goes up again to the range of hills east of the Jordan.

Palestine has all climates from the hot climate at the southern end of the Jordan Valley to the cold at the northern end. There are palms near the Dead Sea and pine forests north in Lebanon. On the same day in summer the thermometer may be one hundred and twenty degrees above Fahrenheit, at the Dead Sea, and there be snow on Mount Hermon. The feat of one of David's mighty men who slew a lion in time of snow is used by Dr. George Adam Smith as an illustration of the great variation of climate in the Holy Land. He points out that the lion had strayed up the Judean hills from the Jordan Valley and had been caught in a sudden snow-storm. "Where else than in Palestine could lions and snow thus come together?"

The Bible speaks of "seedtime and harvest, and cold and heat, and summer and winter." There are but two seasons in Palestine, summer, beginning in May with five rainless months, a dry, hot period with a cloudless sky, and winter, or the rainy season, which begins

in October. But winter is not a season of continuous rain. The weather is comparatively warm, and there are more days of sunshine than of rain in these seven months. The climate makes it therefore a land of outdoor life. The prophets spoke outdoors. Christ generally addressed His audiences in the open air, from the hillside or lakeside or plain, or even from a little boat near the shore of the Lake of Galilee. The climate made it possible for millions of Jews to assemble at Jerusalem at the times of the great festivals, and for the multitudes that followed Jesus to be away from their homes for several days at a time.

The chief article of food in Bible times was bread made of wheat or barley. It was round, the size of a plate, about an inch thick, and was never cut with a knife as our bread today, but was torn or broken by hand. So the Master "took bread, and blessed, and brake it; and he gave to the disciples." It was common to eat with the fingers, and instead of a spoon, a piece of bread was used as a scoop to dip into the dish. Other food was milk, curdled milk, butter, cheese, olives, green or ripe, and olive oil, figs, dates, pomegranates, grapes,

eaten ripe or dried in the sun into raisins, honey, and the vegetables—beans, lentils, melons, cucumbers, onions, and others.

Meat was seldom eaten in the ordinary home except on special occasions, when it was taken from cattle, and sheep or goats. Fish from the Lake of Galilee, the Jordan, or the Mediterranean was eaten both in a fresh state and cured or salted and so preserved until wanted. The father of the Prodigal Son has the "fatted calf" killed for the feast in honour of the returned child. Abraham provides bread, curdled milk, sweet milk, and a calf "tender and good" for his three visitors, and though he speaks modestly of the meal as a "morsel of bread" it was a hearty repast. The traveller on a journey or pilgrimage took in his wallet or leather bag for holding provisions such food as bread, olives, dried fish, grapes and figs. We can think of Paul on his journeys with such simple but sufficient fare.

How much light the language and customs to-day in Palestine throw upon the pages of the Bible. One who has heard the "take it for nothing" from the shopkeepers in the bazaars of Jerusalem will understand the Oriental courtesy of Ephron the Hittite

when he offered to Abraham the field and cave at Hebron. Ephron expected to receive money from Abraham, and Abraham intended to give it. If Jesus spoke at the present time in Palestine, His language would take practically the same form as in our Gospels. A disciple said to Jesus, "Suffer me first to go and bury my father," and when a missionary in Syria urged one of his students to complete his education by travelling in Europe, he replied, "I must first of all bury my father." When questioned he explained that while his father was in excellent health, domestic duties had a first claim, and he wished to be with his father during his old age. The words of Christ to the Seventy, "Salute no man on the way," are best understood by the customs of salutation in the East. The Gospel messengers might be delayed on this special mission if they took time for the elaborate formalities of the roadside.

The Bible is a universal Book with a religion for all people. But it comes from Palestine, an Oriental country, and its contents are given in Eastern modes of thought. Because of this, a knowledge of the Holy Land and of its life and customs makes more clear and real to us the Bible message.

II

OLD TESTAMENT HISTORY

THE story of the Hebrews from Abraham's time to Nehemiah's is found in the Old Testament. Abraham, a Hebrew, leaves Babylonia and comes into southern Palestine. Later his great-grandchild Joseph is sold by his brothers as a slave and taken to Egypt. There he becomes Governor, next in authority to the Pharaoh. Joseph's brothers, because of famine, come from Palestine into Egypt to buy grain, and finally with Jacob, their father, settle in Goshen, a pastoral district in Lower Egypt. Some centuries later Ramses II, the Pharaoh of Egypt, in the thirteenth century B. C., practically enslaves the Israelites, the descendants of Jacob, compelling them to make bricks. With Moses as their leader they make their "exodus" from Egypt in the reign of Merneptah, the son and successor of Ramses II. They receive laws from Moses and for about forty years live a nomadic life in the wilder-

ness, the peninsula of Sinai, the headquarters for the greater part of the time being at Kadesh-barnea, an oasis with a good water supply about one hundred miles south of Jerusalem.

Their sanctuary like their dwelling places is a tent. Later, under Joshua, the land of Canaan or Palestine is partially conquered, and from this time the Israelites gradually pass from the nomadic to the agricultural stage of society, and begin to live in houses in villages and cities, owning land and learning the art of agriculture from the Canaanites. The period of the Judges follows. They were deliverers and military leaders, among whom we find Gideon, Jephthah, and Samson. There is no central authority or organized society, and every man does that which is "right in his own eyes."

With the help of Samuel the monarchy is established, and Saul of the tribe of Benjamin becomes the first king. David of the tribe of Judah, his successor, extends the borders of the United Kingdom, and conquers Jerusalem, a city strongly fortified, from the Canaanites, making it the national capital. In the reign of Solomon, David's son, a Temple, Palace,

and other buildings are constructed by the Israelites with the aid of Phœnician skilled workmen. In 933 B. C., the close of Solomon's reign, the United Kingdom comes to an end, Jeroboam I, of the tribe of Ephraim, becoming the king of the Northern Kingdom or Israel, and Rehoboam, son of Solomon, the king of the Southern Kingdom or Judah.

Three-fourths of Palestine, the more fertile and populous part, falls to the north. The Northern Kingdom, with its capital from the time of King Omri at Samaria, continues over two hundred years, until 721 B. C., having nineteen kings and nine changes of family. The Southern Kingdom, with its capital at Jerusalem, exists nearly one hundred and fifty years longer than the Northern Kingdom, coming to an end in 586 B. C. It has nineteen kings and one queen and only one dynasty, the Davidic, which is on the throne of Judah for over four hundred years. Then comes a period of exile in Babylonia, and in 537 B. C. the return of some of the Jews to Palestine, Jerusalem becoming the principal city and center of their life. The second Temple, Zerubbabel's, is finished in 516 B. C., exactly seventy years after the fall of Jeru-

salem. The Jews form no longer a nation or kingdom but a religious community, and are governed in turn by the Persian, Greek and Roman Empires, with a brief period of independence in the second and first centuries B. C. The latest history in the Old Testament is from the Persian period, the story of Nehemiah, who made his last visit from Persia to Jerusalem in 432 B. C. Although some of the Old Testament is written after this date, there is no further history of the Hebrews or Jews in the Bible until the birth of Jesus in 5 or 4 B. C. recorded in the New Testament. Other sources than the Bible must be used for history between these dates.

Palestine's location as a country was among the nations. Southwest was Egypt, west the Philistines (from whom Palestine takes its name), northwest Phœnicia, and north and east Syria, Assyria, and Babylonia. Moreover, Palestine lay on one of the main routes of travel in the ancient world. It was the road between Africa and Asia, between Egypt of the Nile Valley and Babylonia of the Euphrates and Tigris Valleys, and hence was an international highway, the control of which was eagerly desired by the surrounding coun-

tries. This fact explains the repeated story in the Old Testament of alliances of the Hebrews with other nations for defensive or offensive purposes, of attacks upon the two Hebrew Kingdoms, of vassalage, the payment of tribute and subjection.

For instance, the Southern Kingdom induces Syria to attack the Northern Kingdom but later we find the two Hebrew Kingdoms united against Syria. At one time the Northern Kingdom is an ally of Syria in an attempt to repel an Assyrian invasion. Later Israel and Syria ask Judah to join them against Assyria, but the Southern Kingdom refuses and appeals for help to the Assyrian king, who invades both Syria and the Northern Kingdom. The Northern Kingdom, because of its geographical location, acts as a buffer state between the northern powers and Judah, so that the Syrian and Assyrian attacks fall much more heavily on Israel than upon Judah. Israel is paying tribute to Assyria a century before Judah, and Assyria conquers the Northern Kingdom nearly one hundred and fifty years before Babylonia conquers the Southern Kingdom.

At times the Northern Kingdom is subject

to Syria and to Assyria. In 734 B. C. Assyria takes various districts in the north and east of Israel, carrying away large numbers of the inhabitants into captivity. When the last king of the Northern Kingdom intrigues with Egypt and withholds the annual tribute to Assyria, it conquers Israel in 721 B. C., deporting to Assyria many of the inhabitants, and the Northern Kingdom becomes a province of the Assyrian Empire. Judah in the eighth century pays tribute to Assyria, which in that same century ravages the cities of Judah, blockades Jerusalem, and imposes on the country a heavy tribute but fails to take Jerusalem.

For four years in the seventh century Judah is a province of the Egyptian Empire, but after that the king of Judah submits to the king of the New Babylonian Empire. In 597 B. C. the king of Judah surrenders to the Babylonian army besieging Jerusalem, and is taken captive to Babylonia with ten thousand men and their families and slaves. A few years later, when the last king of Judah, relying upon Egyptian help, revolts from Babylonia, Jerusalem is besieged by the Babylonians, and in 586 taken, its buildings plundered and burned, the walls of the city broken down, and

thousands of Jews are taken to Babylonia. In 538 Cyrus takes the city of Babylon, the Babylonian Empire comes to an end and is followed by the Persian Empire. Cyrus gives permission to the Jewish exiles to return from Babylonia to Palestine and for two centuries the Jewish community in Palestine forms a Persian province. With this the history in the Old Testament ends. After the Persian period comes the Greek period, then the Maccabean period, and in 63 B. C. Palestine becomes part of the Roman province of Syria. In 70 A. D. Jerusalem is destroyed by the Romans.

What is the greatness of the Hebrew people? From the history in the Old Testament we see that the great majority of the kings in both of the Hebrew Kingdoms were selfish and oppressive—men not interested in good government, in justice and righteousness. The greatest characters in the Old Testament are not as a rule the kings but the prophets and those who are inspired by prophetic ideals. We think especially of Moses, David, Samuel, Elijah, Amos, Hosea, Isaiah, Micah, Jeremiah, Hezekiah, Josiah, Daniel, and Nehemiah.

The Greeks gave to us painting, sculpture,

and architecture, philosophy and literature. The Romans contributed centralized government with law and political institutions. The service of the Hebrews was the bestowal upon mankind of a marvellous monotheistic religion, and a religious literature, the most remarkable the world knows to-day.

CHRONOLOGICAL TABLE OF IMPORTANT DATES IN BIBLICAL HISTORY

B. C.	
22nd–21st centuries.	Hammurabi of the first dynasty of Babylon. Oldest known code of laws.
1292–1225.	Ramses II, Pharaoh of the Oppression.
1225–1215.	Merneptah, Pharaoh of the Exodus. The "Israel" Inscription of Merneptah, the earliest mention of Israel outside the Bible.
About 1220.	The exodus of the Israelites from Egypt.
About 1200–1190.	Conquest of Canaan or Palestine by the Israelites.
About 1190–1050.	The Judges or Deliverers.
About 1050–1010.	Samuel and Saul.
About 1010–970.	David, king of Judah, and of the United Kingdom.
About 970–933.	Solomon, king of the United Kingdom.
About 933.	Division of the United Kingdom. Rehoboam of Judah or the Southern Kingdom. Jeroboam I of Israel or the Northern Kingdom.

Ninth century.	The Inscription of Mesha, or the Moabite Stone. Mesha, king of Moab, mentions "Omri, king of Israel."
854.	Ahab of the Northern Kingdom mentioned by Shalmaneser III, king of Assyria.
842.	Jehu of the Northern Kingdom pays tribute to Shalmaneser III. Black Obelisk of Shalmaneser III.
738.	Menahem of the Northern Kingdom pays tribute to Tiglath-pileser IV, king of Assyria, 2 Kings 15^{19}f.
735.	Syro-Ephraimitic War (Invasion of Judah by the armies of Northern Kingdom and Syria), 2 Kings 16^{5}, Isa. 7.
734.	North and east tribes of the Northern Kingdom deported by Tiglath-pileser IV, 2 Kings 15^{29}.
732.	Damascus taken by Tiglath-pileser IV, 2 Kings 16^{9}.
722–721.	Fall of Samaria and end of the Northern Kingdom, 2 Kings 17, Northern Kingdom becomes a province of the Assyrian Empire.
701.	Invasion of Judah by Sennacherib, king of Assyria, 2 Kings 18–19.
625.	Nabopolassar founds the New Babylonian Empire.
621.	Reformation of Josiah, king of Judah, 2 Kings 23.

608.	Defeat at Megiddo in Palestine of Josiah, king of Judah, by Pharaoh Necho of Egypt, 2 Kings 23^{29}. Judah becomes a vassal state of Egypt.
607.	Fall of Nineveh. End of the Assyrian Empire.
604.	Victory of Nebuchadrezzar over Pharaoh Necho, Jer. 46^{2}. Palestine becomes a Babylonian dependency. Babylonia the world power.
597.	First deportation of captives from Judah, including Jehoiachin, king of Judah, and the prophet Ezekiel, to Babylonia, 2 Kings 24^{12}ff.
586.	Fall of Jerusalem. Second deportation of Jews to Babylonia, 2 Kings 25^{4}ff.
538.	Conquest of Babylon by Cyrus. End of the Babylonian Empire and establishment of the Persian Empire. Persia the world power.
537.	Return of the Jews from Babylonia to Palestine under Zerubbabel, Ezra 1–2.
520–516.	The building of the Second Temple at Jerusalem, Ezra 6.
458.	Return of the Jews with Ezra, Ezra 7.
445.	Nehemiah's first visit to Jerusalem, Neh. 1^{1}, 2^{1}ff.
444.	Reading of the Book of the Law at Jerusalem, Neh. 8.
432.	Nehemiah's second visit to Jerusalem, Neh. 13^{6}f.

333.	Conquest of the Persian Empire by Alexander the Great. The Greek period, 333–175 B. C.
175–63.	The Maccabean period.
63.	Palestine becomes a part of the Roman province of Syria.
5 or 4	Birth of Jesus Christ.
A. D.	
30	Crucifixion of Christ.
35	Conversion of Paul.
64	Death of Paul.
66–70	War of Jews against Rome.
70	Destruction of Jerusalem by the Romans.

III

THE PROPHETS

PREËMINENT in the history of the Hebrews are the prophets. They were noble, heroic characters, practical men of affairs, statesmen, religious leaders, reformers, great preachers of individual and social righteousness. They spoke for God. Their work concerned past, present and future. They interpreted the events of history and God's providence. They called men to repentance. They proclaimed His mind and purpose and prepared the way for their realization. We may read their wonderful and powerful addresses in the Old Testament. They spoke their message not in solitude, but to groups of people, to audiences for the most part interested in their words, however hostile they might be to their message. Their voices were heard in the great cities, at Bethel, at Samaria, at Jerusalem, before the crowds assem-

bled on public occasions of fast or festival, in the public squares, at the city gates, in the temple courts. Practical men they were, speaking to the need of Israel, knowing its sin and also its possibilities for good. Fearless souls they were, "full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." The Spirit gave them enthusiasm for their mission, courage for their task, a message for their age and principles of living for all time.

Each prophet used his own vocabulary, and spoke in his own individual manner. Amos is a shepherd and we expect him to draw many of his illustrations from that life which he knows so well. So he uses the comparison, "As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear." There is not much left of a sheep when a lion gets through with it, and only a very few of those rich people of the Northern Kingdom who are living in luxury will be saved from the enemy when the Assyrian finishes his attack. Hosea, well acquainted with country life, takes his illustrations from outdoor scenes. He says that the idolatrous people of

the Northern Kingdom shall become nothing, "as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney."

Their methods are very interesting. Often they desired to get if possible the assent of their hearers to the principle that sin ought to be punished. After David had taken Bathsheba from her husband Uriah, Nathan the prophet comes to David, pretending to bring a case to the king for judgment. He tells David the story of the poor man who had nothing except a little pet lamb. In the same city there lived a rich man who, although he had exceeding many flocks and herds, when a traveller came, did not take of his own sheep and cattle for food for the wayfaring man but took the poor man's lamb and prepared it. David's anger is greatly kindled against the rich man, and he says, "He is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." Then Nathan says to David, "Thou art the man. You, too, like the rich man, have stolen. You have smitten Uriah with the sword, and have taken his wife to be your wife." David,

as Nathan desires, is convicted of sin and professes repentance. In the same manner Isaiah in his parable of the vineyard tells his audience about a vineyard in a very fruitful hill. The owner dug about it, and cleared out its stones, and planted it with the choicest vines. He took the best care of it, and expected it to yield good grapes, but it yielded worthless ones. "O, inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard?" Then comes the application. Isaiah interprets the parable. "You are the vineyard of Jehovah. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression: for righteousness, but, behold, a cry." The vineyard will no longer be cared for. Judah must be destroyed. This is Isaiah's logical conclusion. Amos, at Bethel, in the Northern Kingdom, speaks first of the judgment that will come upon the surrounding nations. Syria, Philistia, Phœnicia, Edom, Ammon, Moab, even their neighbour on the south, Judah, will be punished for their sins. Then he brings the accusation home.

If other countries are to be punished for the wrong they have done, the Northern Kingdom also will not be spared.

Sometimes the prophets taught through symbolical actions. Ahijah lays hold of the new garment upon him and tears it into twelve pieces, symbolizing the twelve tribes of Israel, and indicating that Jehovah is going to divide the Kingdom of Solomon. Isaiah, in order to announce the coming defeat of Egypt and Ethiopia, walks half clothed and barefoot, like a captive. Jeremiah wears on his neck a yoke, symbolic of the Babylonian power.

The prophets often met ridicule, opposition and persecution. Micaiah, because of his prophecy, is put into prison by King Ahab. Jezebel, Ahab's wife, threatens vengeance upon Elijah and swears to take his life. The chief priest at the temple of Bethel interrupts the address of Amos and accuses him of being a conspirator, saying that the Northern Kingdom is not able to endure all his words. He claims that the work of Amos is hostile as he predicts that the nation will come to an end, and the people go into captivity as punishment for unrighteousness. He calls Amos in a sneering tone a visionary, a dreamer, and tells

him to go to his own country, Judah, and there prophesy, but not to speak any more at Bethel, for it is the king's sanctuary and a royal residence. But that is the very reason Amos is there—to address the leaders of the nation at the great national sanctuary, the principal religious center of the Kingdom. Amos in a fearless reply says, "I am not a prophet by profession, nor a member of a prophetic guild. Jehovah took me from following the flock, and said unto me, Go, prophesy unto my people Israel. This Amaziah, a mere man, tells me not to prophesy. But thus saith Jehovah, Israel shall surely be led away captive out of his land." Amos had indeed heard the divine voice. "The Lord Jehovah hath spoken: who can but prophesy? Unto His servants the prophets, He reveals His secret purpose." At Jerusalem some of Isaiah's hearers ask, "Why does this man talk to us in this way? Does he think that we are children?" And they mock his teaching.

Jeremiah, when he had spoken of the approaching fall of Jerusalem by the Babylonians and foretold disaster and judgment to come upon Judah, is hated and despised as a traitor, although he loves his country as an

ardent patriot. His enemies say that he is working against the welfare of the people. Jehoiakim, the king, throws the roll of his prophecies into the fire, and burns it. Highly sensitive, Jeremiah suffers deeply through persecution, and on many occasions is in danger of his life. At times he returns to his home after prophesying and resolves in the future to refrain from speaking in public. He thinks, What is the use? The people do not believe me. They do not want to hear about their sins. They do not change their ways. But the call of God comes with such power that I have to prophesy. "If I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing." Naturally timid and reluctant to speak, he became heroic because of the strength which God gave him for his difficult task.

The prophets encountered opposition also from those who, acting from their own personal advantage, proclaimed an easy religion to please their hearers. Probably the indifference of the great majority of their audience brought the greatest disappointment to the

prophets. Only a few responded to the words of truth, and desired to live in the right way. To many the words of the prophets, as in Ezekiel's time, were "as a very lovely song of one that hath a pleasant voice." They were hearers and not doers of the word.

What are the things which the Christian Church to-day speaks against? The oppression of the poor by the rich, of the weak by the strong, dishonesty, drunkenness, immorality, thoughtlessness, heartlessness, selfishness, against every form of injustice and unrighteousness. These same things the prophets denounced. They recognized clearly and felt deeply the sinfulness of sin and in their condemnation of it were unsparing. They rebuked wrong in no uncertain language.

Amos speaks against the self-indulgent women of the Northern Kingdom, calling them "kine of Bashan," or well-fed cattle, just as Isaiah denounces the frivolous and extravagant women of the capital city of Judah, Jerusalem, with their luxurious dress. Amos says to the women, "You oppress the poor, crush the needy, and ask your husbands to make money that you may enjoy yourselves." It is as if he said, "You are responsible for

the misery of the poor even though you never see them, do not know where they live, and have nothing to do with them. You do not ask at what cost your desires are gratified. You ought to know how the money you spend is made, and how the poor live, and what they need from you. You must not enjoy the luxuries secured by your husbands at the expense of social injustice." He continues, "God is surely going to punish you for your sins. He will also punish the rich men, your husbands, who are greedy and corrupt. Bribes are taken and injustice prevails in the courts. The holy name of God has been profaned by your impurity. You men of the upper classes in your palaces of hewn stone and inlaid ivory have stored up money and possessions acquired through violence and robbery. The many in the nation are ground down by poverty while the few have for their end in life luxurious living and ease. You lie upon beds of ivory, sprawl upon divans, eat the best of food, drink to excess, anoint yourselves with the choicest kinds of oil, but you do not concern yourselves with the condition of your country and the approaching calamity which threatens your nation. You are men who

have lost all sense of right and wrong. You merchants sell adulterated goods, use short weights and measures, and the Sabbath is an unwelcome day because trade is suspended. You are anxious that it be over that you may be in your shops again to cheat your customers. Religion, you think, has little or nothing to do with business. My great ideal is that there shall be justice in the land. Let justice"—a great word in our century as in the eighth century before Christ—" roll down as waters, and righteousness as an ever-flowing stream."

Micah, prophesying in Jerusalem, says, " You rich lie awake nights thinking up ways of robbing the poor, and when the morning is light, you carry out your plans because it is in the power of your hands. Your excuse is, Might makes right. You covet fields, and seize them, and houses, and take them away, and oppress a man and his home. The rich devour the poor." In such vivid and scathing language he portrays the treatment in his time of the poor by the rich.

Isaiah speaks against those who are responsible for the welfare of the nation Judah. " The spoil of the poor is in your houses:

What mean ye that ye crush my people, and grind the face of the poor? saith the Lord, Jehovah of hosts. Woe unto the wealthy landowners who join house to house, and lay field to field. Woe unto them that call evil good, and good evil. Woe unto them that are wise in their own eyes. Woe unto the drunkards who do not care for spiritual things, who acquit the guilty for a bribe and condemn the innocent. Woe unto those who do not believe that sin will be punished. The princes of Jerusalem are companions of thieves, every one loveth bribes, the fatherless and widow do not receive justice in the courts."

Much of the religion in the time of the prophets as in our own age was formal. Amos tells his hearers that their sacrificial ceremonialism is useless, and the religion of the great majority mere outward, empty form. He says, "Your religion leads you away from God rather than to Him. Your sanctuaries are crowded but your hearts are not surrendered. All kinds of offerings are brought in abundance, but God despises your feasts and does not accept your sacrifices. You proclaim upon the housetop your gifts to religion,

but this pleases you, not Him. You hate the prophets who reprove you for your sins, and even command them to refrain from prophesying. You have no understanding of God's workings through providence, no realization of His voice in natural events. You do not know the all-powerful, everywhere-present, all-knowing ruler of the whole earth, who is in all history, bringing not only the Israelites out of Egypt, but also the Philistines from Crete and the Syrians from Kir." Isaiah tells the people of Jerusalem that their abundant sacrifices at the Temple, their many festivals and great crowds in the Temple courts, even their many prayers do not please God while their hearts are evil, and their conduct wrong. They honoured God with their words, but their heart was far from Him. Jeremiah denounces those in Judah who trust in the forms of religion, who think that the mere presence of the Temple in Jerusalem will save the city and its people from disaster. "Will you steal and murder, commit adultery, swear falsely, and then stand before God in the Holy Temple and say, We are delivered? Is this house, God's Temple, become a den of robbers in your eyes, a mere refuge from danger?"

Zechariah says that the fasts that had arisen in the period of exile to commemorate the calamities of Judah were mere external observances and no part of true religion.

The need of sincere repentance was emphasized by the prophets who told of God's love and willingness to forgive. With their knowledge of God's nature and character they asked for a right attitude toward Him and right relations between man and man. Amos asks his hearers to hate the evil, love the good, and establish justice, above all to seek Jehovah. Isaiah pleads with his audience to cease to do evil, and learn to do well, seek justice, relieve the oppressed, judge the fatherless, plead for the widow. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Micah answers in a wonderful way the question, Does God want primarily large and costly gifts to religion? "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" These are the essentials, the very essence of religion. The demands are simple,

but as difficult to-day as in Micah's time, over twenty-five centuries ago.

Jeremiah emphasized the necessity for a thorough reformation in the life of the people of Judah. They should execute justice between a man and his neighbour, and not oppress the stranger, the fatherless, and the widow, and not shed innocent blood. In his great message of the New Covenant he speaks of inwardness of religion, personal, direct, universal knowledge of God, and forgiveness of sin, three characteristics which will mark the New Covenant. "I will put my law in their inward parts, and in their heart I will write it—they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." Christ is thinking especially of the third characteristic, forgiveness of sin, which makes possible the other two, as He institutes the Lord's Supper: "This cup is the new covenant in my blood." The Saviour's life and death made possible inwardness of religion, universal knowledge of God, and forgiveness of sin, and religion became through Him spiritual, principles governing life. God is spirit, and they that wor-

ship Him must worship Him in spirit, sincerely, and in truth, with the right conception of His nature.

Hosea shows that the nature of Jehovah as revealed through Israel's history is love, and he employs three figures to suggest how great is this love, the love of husband and wife, the love of parent and child, and the regard of the humane driver for his animals. The husband loves his wife even when unfaithful, and forgives her. The father teaches his son to walk, taking him up in his arms, and caring for his bruises when he falls and hurts himself. The driver out of kindness lifts up the yoke on the jaws of the oxen to ease the strain, and puts food before them. God's love is the love of the father for the lost son, the Prodigal, that Christ tells us about, a love for sinners and willingness to forgive, love that will not let the sinner go, infinite love. A woman may forget the child at her breast, she may not have compassion on her own son, yet God will not forget Israel, is the word of one of the prophets. His love is an all-embracing love which includes all men, not only Israel, but Israel's enemies. In the Book of Jonah we have a broad view of this love. God cares for

Nineveh, the Assyrian capital, even for the innocent children, and the animals there. Hosea says that there is no truth nor goodness in the Northern Kingdom because there is no knowledge of God. God desires goodness and kindness, not sacrifice, and a knowledge of Himself more than burnt-offerings. This is not a theoretical knowledge but practical knowledge, expressing itself in right living, a knowing and doing of the will of God. Josiah, the king of Judah, Jeremiah said, truly knew God, for he judged the cause of the poor and needy. "Was not this to know me? saith Jehovah." God delights in love, love for Himself, and love of man for his fellow-man.

The prophets' visions were of a new Israel in a new age when there would be no more sin. Looking forward they sought to usher in an era of righteousness and justice and holiness, of brotherly love and lasting peace and happiness when each individual would love Jehovah with all his heart and soul and might, and Jehovah would be Israel's God and Israel His people. Many prophecies are filled with the hope of the establishment of God's kingdom upon earth, an ideal society ruled by a perfect king. "The earth shall be full of the knowl-

edge of Jehovah, as the waters cover the sea.—The work of righteousness shall be peace; and the effect of righteousness quietness and confidence forever:—The Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah."

The prophets were evangelists, bearers of good news, as they declared from age to age God's purpose and announced the glad tidings of His power to save. Their evangelism was a preparation for the Good News of a later time when God sent His Son to reveal more fully His character. Jesus was the Christ, the Messiah, the anointed one, the ideal king establishing a spiritual kingdom, the Kingdom of God, "the rule of God in human hearts and lives," a universal kingdom for all people united to serve. Christ was the suffering servant, wounded and bruised for the transgressions and iniquities of mankind. He was the greatest of the prophets as He preached good tidings to the poor, proclaimed release to the captives, recovering of sight to the blind, and the setting at liberty them that are bruised. He came not to destroy the law or the prophets but to fulfil. Through Him the

prophecies of the Old Testament were filled with new and deeper significance and larger and more wonderful meaning.

THE PROPHETS

A. The Pre-Exilic Period, Before 586 B. C. *The Fall of Jerusalem.*

ELIJAH AND ELISHA. Prophesied in the Northern Kingdom in the ninth century B. C.

JONAH. Prophesied in the Northern Kingdom in the eighth century.

AMOS. Prophesied in the Northern Kingdom in the eighth century. Home in the Southern Kingdom.

HOSEA. Prophesied in the Northern Kingdom in the eighth century. Home in the Northern Kingdom.

ISAIAH. Prophesied in the Southern Kingdom from 740 B. C. to 701 or possibly a little later.

MICAH. Prophesied in the Southern Kingdom from about 724 B. C.

ZEPHANIAH. Prophesied in the Southern Kingdom before the reformation of Josiah, king of Judah, 621 B. C.

NAHUM. Prophesied in the Southern Kingdom before the fall of Nineveh, 607 B. C., and end of the Assyrian Empire.

HABAKKUK. Prophesied in the Southern Kingdom shortly before 600 B. C.

JEREMIAH. Prophesied in the Southern Kingdom from 626 B. C. until after the fall of Jerusalem.

B. The Exilic, 586–537 B. C. *and Post-Exilic Period, After 537* B. C.

DANIEL. Prophesied in Babylon in the time of the exile.

OBADIAH. Prophesied in the time of the exile or about 500 B. C.

EZEKIEL. Prophesied in Babylonia from 592 to 570 B. C.

HAGGAI. Prophesied in Jerusalem in 520 B. C.

ZECHARIAH. Prophesied in Jerusalem from 520 to 518 B. C.

MALACHI. Prophesied in Jerusalem about 460 B. C.

JOEL. Prophesied in Jerusalem, probably about 400 B. C.

IV

THE OLD TESTAMENT AS LITERATURE

RANKING with the other great literatures of the world is the Hebrew literature found in the Old Testament. Its beauty of form is no less wonderful than its religious truth.

In it we find exquisite love stories. Abraham sends his chief servant from Palestine to Mesopotamia to get a wife for his son Isaac, and the servant starts off with ten camels loaded with presents for the prospective bride, and the "purchase-money" to be paid to her relatives. Rebekah appears at the time of evening with a pitcher upon her shoulder to draw water at the well outside her city. She generously gives a drink not only to the traveller, but also draws water for all his camels, and is rewarded with valuable gifts. The servant accompanies her to her home, where before partaking of food he tells his errand,

and then brings forward jewels of silver and gold and raiment and gives them to Rebekah, and gives also to her brother and mother "precious things" or the purchase-money of the bride. Rebekah accompanies him to Palestine and becomes Isaac's wife. "He loved her": and "was comforted after his mother's death." Jacob serves seven years for his wife Rachel, and the time "seemed unto him but a few days, for the love he had to her." The story of Ruth the Moabitess, who leaves her land to follow her mother-in-law Naomi back to Bethlehem in Judah, is, in the words of Dr. J. E. McFadyen, "a wonderful prose poem, sweet, artless, and persuasive—fresh with the scent of the harvest fields. The love—stronger than country—of Ruth for Naomi, the gracious figure of Boaz as he moves about the fields with a word of blessing for the reapers, the innocent scheming of Naomi to secure him as a husband for Ruth—these and a score of similar touches establish the book forever in the heart of all who love nobility and romance." Ruth is loyal to Naomi, and says, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

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There is also humour, sarcasm, and irony. Elijah taunts the followers of Baal at Mount Carmel who have been praying all morning to their god. "You must cry aloud if you want Baal to hear you. Either he is meditating or he has gone off on a journey, or peradventure he is asleep and needs to be awakened." Job says to his three friends who are "miserable comforters" and "physicians of no value,"

> "No doubt but ye are the people,
> And wisdom shall die with you,
> But I have understanding as well
> as you."

Abimelech, Gideon's son, after having murdered all his brothers but one, Jotham, who escaped by hiding, has been made king of Shechem, a city north of Jerusalem. Jotham tells a fable to show what a worthless fellow his brother is. "The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man and go to wave to and fro over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-

tree said, Should I leave my sweetness, and my good fruit?—And the trees said unto the vine, Come thou, and reign over us. And the vine said, Should I leave my new wine which cheereth God and man?—Then said all the trees unto the bramble, the useless thorn: Come thou, and reign over us. And the bramble consents to be their king." Jehoash, king of the Northern Kingdom, sends a fable to Amaziah, king of Judah. "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle. You have indeed defeated Edom, and are elated over it. Glory over that, and stay at home. Why should you provoke calamity, that you should fall, even you, and Judah with you?" In the Book of Proverbs there are numerous humorous sayings.

"It is bad, it is bad, saith the buyer;
But when he is gone his way, then he boasteth."

"It is better to dwell in the corner of the housetop,
Than with a contentious woman in a wide house."

"As the door turneth upon its hinges,
So doth the sluggard upon his bed,
The sluggard burieth his hand in the dish;
It wearieth him to bring it again to his mouth.
The sluggard is wiser in his own conceit
Than seven men that can render a reason."

"Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as a robber,
And thy want as an armed man."

There are wonderful prose stories, too. One thinks of the majestic story of Creation. "In the beginning God created the heavens and the earth,—and God said, Let there be light; and there was light." How dramatic are the stories of Joseph and his brethren, and of Queen Esther, of Jephthah's vow and sacrifice of the daughter whom he loved, of Sennacherib's siege of Jerusalem and the destruction of the Assyrian army by pestilence. How beautiful is the story of David and the well of Bethlehem. The Philistines are in that city, and David near by. He longs for a drink from the well of Bethlehem with which he has been so familiar from his boyhood days. Three of his heroes, loyal to him, break through the Philistine host and bring him some water.

But he will not drink it. The men have risked their lives to get it, and so he pours the precious liquid out to Jehovah as an offering.

There is much wonderful poetry. Poems are found in many of the Old Testament Books, and the Book of Job (except the beginning and end), Psalms, Proverbs, The Song of Solomon, and Lamentations are entirely poetical. One of the great poems is Deborah's Song. In this battle-ode there is a detailed description of the muster of the Hebrew tribes, six uniting against their enemy, the Canaanites.

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah."

The tribes of Reuben, Gad, Dan, and Asher failed to come, and are reproached for their absence from the battle, but

"Zebulon was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field."

The Canaanite kings fought but made no gain of money.

"From heaven fought the stars,
From their courses they fought against
Sisera."

Jael has slain Sisera, but his mother does not know of it yet.

"Through the window she looked forth, and
cried,
The mother of Sisera cried through the
lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariot?
Her wise ladies answered her,
Yea, she returned answer to herself."

She does not wait for an answer for she thinks that the dividing of the booty is the cause of the delay. The poem ends:

"So let all thine enemies perish, O Jehovah;
But let them that love him be as the sun
when he goeth forth in his might."

David in the exquisite poem, the lament over Saul his enemy in the past and Jonathan his friend speaks of the great loss Israel has suffered in the death of these two men.

"Thy glory, O Israel, is slain upon thy high
places!
How are the mighty fallen!"

He tells of his personal grief in the loss of the one he loved so much.

"I am distressed for thee, my brother
Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women."

The Book of Job is one of the great masterpieces of the world. Carlyle said, "There is nothing written, I think, in the Bible or out of it, of equal literary merit." Tennyson pronounces it "the greatest poem whether of ancient or modern times." The theme of the Book is, Why do the righteous suffer, and this broadens into a discussion of the problem of suffering. Both in thought and language the poetry of the Book is wonderful. There is humour and pathos, abundant figurative language, superb descriptions, an extraordinary combination of beauty of form with depth of thought.

The Old Testament is a library in poetry and prose. It has love stories and humour, narrative and addresses, songs and psalms, prophecies and proverbs and wisdom, history and law. It is far more than literature. But

it is a great Book of marvellous literature and contains literary treasures that will never perish.

CLASSIFICATION OF OLD TESTAMENT LITERATURE. THIRTY-NINE BOOKS.

A. Historical Books. Seventeen.

1. The Pentateuch. The first five Books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Four of these Books, Exodus, Leviticus, Numbers, and Deuteronomy, contain laws.

2. Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, Esther. Twelve Books.

B. Poetical Books. Six.

1. Job (The dialogue is poetical, not the introduction nor conclusion of Book), Psalms, Proverbs, Ecclesiastes (partly poetical), Song of Solomon, and Lamentations.

Of these, Job, Proverbs, and Ecclesiastes, belong to the Wisdom Literature.

Psalms, Song of Solomon, and Lamentations are lyrical.

C. Prophetical Books. Sixteen.

1. Isaiah, Jeremiah, Ezekiel, Daniel. Four Books.

2. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Twelve Books. Called the "Minor Prophets," because of their brevity in comparison with the larger Books of Isaiah, Jeremiah, and Ezekiel.

V.

THE OLD TESTAMENT AND ARCHÆOLOGY

THE life of many centuries ago is made very real and full of interest by the excavations and discoveries made in Egypt, Babylonia and Assyria, and Palestine, and a great light is thrown upon the Old Testament.

At the beginning of the last century, the nineteenth, no word of the inscriptions of Egypt or of Assyria-Babylonia could be read. Practically all that was known then of these countries was found in classical writers and in the Old Testament. To-day the discoveries constantly being made give such a wealth of material that book after book is written on this subject. The story of the decipherment of the hieroglyphics or picture-writing of the ancient Egyptians and of the cuneiform or wedge-shaped writing of Assyria-Babylonia is a wonderful romance in itself. The Rosetta Stone found in Egypt in 1799 A. D. was the

key to the Egyptian language. On it was an inscription in three languages, one being in Greek which could be easily read, and the other two proving to be different forms of the Egyptian. Jean François Champollion, a French scholar, when only eleven years old decided to devote his energies to decipher the unknown language. He studied extensively history and languages, and succeeded in reading the long-forgotten writing, publishing in 1822 when thirty-two years old his reading of the Stone. Before his death ten years later he had translated many Egyptian texts. The key to the Assyrian-Babylonian language was a great inscription in three languages, about twelve feet high, carved on the face of the rock some five hundred feet above the plain at Behistun in Persia. An English army officer, Henry C. Rawlinson, in 1835 first climbed with great difficulty and at the risk of his life the cliff and copied and deciphered the inscription.

One of the most remarkable discoveries of archæology is the Code of Hammurabi who reigned in Babylonia in the twenty-second century B. C., about nine hundred years before the time of Moses. This, the oldest code of laws

known to us to-day, was discovered in 1901-02 A. D. at the site of the ancient Persian capital, Susa. Two hundred and forty-eight separate laws are preserved, all civil or criminal. In some instances the laws are similar to or practically identical with the laws in the Book of Exodus, Chapters 20-23, and elsewhere in the Pentateuch. This is to be expected, for the Hebrews like the Babylonians were a Semitic people. The Code shows a highly developed civilization in Babylonia four thousand years ago. Two interesting laws have to do with the physician and the builder. Fees are fixed for certain operations by the physician and penalties for unskilful treatment. If the patient dies or loses his eyesight, the doctor's hand is cut off. If a slave dies as the result of the doctor's treatment, the physician must give another slave to the owner. Builders were responsible for good work. If a house falls and kills the owner, the builder is put to death. If the son of the owner is killed, then the son of the builder is put to death. If a slave is killed, the builder shall give another to the owner. Any damage by defective work is to be made good by the builder.

The mummy of Ramses II, the Pharaoh

who oppressed the Israelites in Egypt in the thirteenth century B. C., and the mummy of his son and successor, Merneptah, the Pharaoh of the Exodus, are to-day in a museum in Cairo, Egypt. Excavation of the city of Pithom in the northeast of the Egyptian Delta, built by the Israelites in the time of Moses, showed that it was founded in the reign of Ramses II. The rooms of some of the buildings were rectangular, with walls from six to nine feet thick made of two kinds of brick, with and without straw. The rooms did not communicate with one another, but were open only at the top, and were filled from above with grain. These buildings were used as granaries to supply provisions to Egyptian armies on the way to Asia, and as a fortress to protect the exposed eastern frontier of Egypt. Merneptah's inscription of the thirteenth century B. C., found in 1896 A. D., contains the earliest mention of Israel occurring on any inscription found thus far. Nearly four hundred years later, in the ninth century B. C., Shalmaneser III, king of Assyria, mentions Ahab, king of the Northern Kingdom. The Assyrian inscriptions tell us much about the end of the Northern Kingdom and about the invasion of

Judah by Sennacherib, both in the eighth century B. C., but the Babylonian inscriptions do not mention the events that led to the fall of the Southern Kingdom in the sixth century B. C., nor do they tell us about the life of the Jews during the period of exile in Babylonia in that same century. Certain kings are mentioned in the Assyrian inscriptions, Omri, Ahab, Jehu, Menahem, Pekah and Hoshea of the Northern Kingdom, and Ahaz, Hezekiah, and Manasseh of Judah. Sennacherib, king of Assyria, tells us that he shut up King Hezekiah "like a caged bird in Jerusalem, his capital city." Papyri found in Egypt tell us of a Jewish community there in the fifth century B. C.

The remains of the palaces of Omri and Ahab at their capital city Samaria in the Northern Kingdom were discovered a few years ago, in 1909-10. In Ahab's palace the excavators found an alabaster vase inscribed with the name of the king of Egypt who was a contemporary of King Ahab. An interesting discovery at Jerusalem in 1880 A. D. was the Siloam Inscription inscribed on a rock in the entrance of a tunnel which King Hezekiah of Judah in the eighth century B. C. had cut

through the solid rock. The tunnel is nearly a third of a mile in length, and about six feet in height, and goes from the Virgin's Spring which lies outside the eastern wall of Jerusalem to the Pool of Siloam. This brought the water in Hezekiah's time within the city walls, depriving the enemy invader of its use, and securing the water supply for the inhabitants during a siege. The inscription tells how the workmen began boring at each end, and met in the middle. Just before meeting and while still about five feet distant from each other, the rock broke into a fissure so they could hear each other's voices. How delighted they must have been to know that their work was practically completed!

Some of the cities which have been excavated in Palestine are Jerusalem, Jericho, Gezer, Samaria, Bethshemesh, Lachish, Taanach, and Megiddo. Two of the most interesting places are Lachish and Gezer. Lachish, southwest of Jerusalem, has been called a "Mound of Many Cities," because the mound contained in its sixty-five feet of accumulated débris the remains of eight different cities, one above the other, ranging from about 1700 B. C., the lowest city, to about 350 B. C., the

city at the top, after which the site was deserted. The age of each city was determined by pottery, lamps, objects of stone, bronze, iron, and in one city a small Assyrian cuneiform tablet. The Canaanites were the first inhabitants of Lachish. They entered Palestine about 2500 B. C. and like the Hebrews were immigrants into Palestine. One city was the one taken by Joshua about 1200 B. C., while another city, nearer the top of the mound, was the one besieged and captured by Sennacherib, king of Assyria, in 701 B. C.

The buildings of Lachish were constructed of sun-dried bricks, blocks of clay or mud held together by chopped straw. The first city stood on a natural hill fifty to sixty feet above the bed of a neighbouring stream. This city was abandoned—perhaps the water supply failed, or there was war, pillage, fire, famine or pestilence. The mud houses then fell into ruins and as the streets and open spaces were filled with the remains of the fallen walls and roofs, the débris raised the level of the ground several feet higher than the old level. A second city was then built on the site of the former city, in most cases without rock foundations, and it naturally stood some feet above

the original city. As refuse from the houses was thrown out into the streets, this also gradually raised the level. The objects left in the ruins of one city were thus completely buried by the buildings of another city. This happened again and again until eight cities were found.

As one city is uncovered by the excavators, and before the next is excavated, the remains of houses and other buildings are measured, plans are drawn, photographs taken, and the various objects in it are tabulated. Every basket of débris is carefully examined before the dirt is carried away, to see if there are any objects worth preserving. Sometimes a small gratuity is given to the native workers for all objects found and worth preserving. This "bakhshish" is divided equally among the gangs (a group of about fourteen people, consisting in some cases of two pickmen, three hoemen, and nine with baskets) in whose pit the object is found, so that each member watches the other, and this prevents pilfering of objects for private trading. To increase mutual vigilance those associated in one gang are sometimes taken from different villages.

The oldest city at Gezer, northwest of Jerusalem, belonged to the pre-Semitic period, 3000-2500 B. C. and was occupied by a non-Semitic people who dwelt usually in caves, were short-statured, about five feet and a half, and whose implements were of stone. About 2500 B. C. a Semitic race took possession of the city. The inhabitants of the last city at the top of the mound probably deserted it in the second century B. C. A palace of the Maccabean period, second century B. C., was discovered. Here was found a fragment of building stone upon which in Greek characters was a curse by some Syrian, "May fire pursue Simon's palace." This was a reference to Simon the Maccabee.

Many sites in Palestine and elsewhere remain to be excavated. Some of them are mounds which to the eyes of many travellers seem to be only natural hills. A trial pit by the excavator tells whether there is a city underneath to be dug out. In the future wonderful discoveries will be made by the archæologist and new light will thus be thrown upon the Bible.

PALESTINE
IN THE
TIME OF CHRIST
0 5 10 20 30 40
SCALE OF MILES
35°
36°
33°
32°
31°
Sidon
Zarephath
Tyre
Ladder of Tyre
PHŒNICIA
Lebanon
ITUREA
Anti-Lebanon
Mt. Hermon
Damascus
PANIAS
Dan
Cæsarea Philippi
ITUREA
TRACHONITIS
UPPER GALILEE
Waters of Merom (L. Huleh)
SEA OF GALILEE
Seleucia
Ptolemais
Bay of Acre
Ramah
Safed
Bethsaida Julias
Chorazin
Capernaum
GALILEE
Sea of Galilee
Cerasa
Magdala
Kurn Hattin
Cana
Tiberias
Hippos
Gamala
Ashtaroth
GAULANITIS
Yarmuk
Bethlehem
Nazareth
Mt. Tabor
Mt. Carmel
Plain of Esdraelon
R. Kishon
LOWER GALILEE
Tirichea
Abila
Gadara
Kanata
Edrei
Nain
Megiddo
Jezreel
Scythopolis (Bethshan)
Bethabara
Cæsarea
Mt. Gilboa
Salim(?)
Pella
DECAPOLIS
Dium
Aenon(?)
SAMARIA
Samaria
Mt. Ebal
Shechem
Sychar
Jacob's Well
Gerasa
Apollonia
Plain of Sharon
Jordan
R. Jabbok
Mt. Gerizim
Antipatris
Joppa
Phasaelis
Archelais(?)
Arimathea
Thamna
Gophna
Ephraim
Lydda
Bethel
Jericho
Philadelphia
Jamnia
Ekron
Emmaus
Emmaus(?)
Jerusalem
Mt. of Olives
Bethany
Livias
Julias
Heshbon
Ashdod
Azotus
Zorah
Nebo
Bethlehem
Herodium
Ashkelon
JUDEA
Callirhoe
Machaerus
Eleutheropolis
Bethzur
Gaza
Hebron
Dibon
Arnon
PHILISTIA
PROVINCE OF IDUMEA
Wilderness of Judea
DEAD SEA (SALT SEA)
Masada
Beersheba
MOABITIS
Rehoboth
THE GREAT SEA
THE MEDITERRANEAN SEA
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VI

CHRIST AND THE PHARISEES

WHEN we contrast the religion of Christ, the religion of the spirit, with the religion of the Pharisees, the religion of the letter, we realize how wonderful Christianity is. The former is an inner, spiritual religion, the latter an outward, formal religion.

The Pharisees were legalists, who believed not only that the written law of the Old Testament was binding, but also the oral law, "the tradition of the elders," a mass of minute decisions about the Old Testament law, developed and handed down by the scribes. The scribe was generally a highly educated Pharisee, called in the New Testament a lawyer, a doctor of the law, a teacher of the law, and addressed as Rabbi, or "my master." The scribes and Pharisees gave to themselves the name "associates" and formed an inner circle of some six thousand Jews who sought to ob-

serve strictly the written and unwritten law. The other Jews looked up to them, considering them the religious leaders and model Israelites, but they, on the other hand, avoided as far as possible association with the uneducated masses, the common people, and despised them, showing their contempt by saying that the multitude ignorant of the written law and oral tradition were accursed. Against this class, the scribes and Pharisees, Jesus spoke His severest message of condemnation.

A lawyer asked Christ, "What shall I do to inherit eternal life?" Jesus said unto him, "What is written in the law?" He in answer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Jesus said unto him, "Thou hast answered right: This do, and thou shalt live." Love to God the Father and love to fellow-man who is a brother—this to Jesus was the essence of religion. But the lawyer said to Jesus, "And who is my neighbour?" Neighbour to a scribe and Pharisee meant theoretically a fellow-Jew—practically it meant one of their own set—another scribe or Pharisee. Christ gave a far wider mean-

ing to the word "neighbour." He told the parable of the Good Samaritan to make clear what it is to be a neighbour—to give help wherever and whenever needed. A neighbour is one whom we can help.

Because of the exclusiveness of the scribes and Pharisees they found fault with the Master when He associated with publicans or tax-gatherers, and sinners, entering into their houses and dining with them. When Jesus ate with Matthew the publican, and many publicans and sinners sat down with Jesus and His disciples, the Pharisees criticized Him, saying to His disciples, "Why eateth your Teacher with the publicans and sinners?" Jesus said, "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." He meant, If I am a spiritual physician, I must go to those who need me. But Christ spoke in irony of the scribes and Pharisees as "righteous." In many cases they were more sinful than those outside their number whom they classed as "sinners."

One of the best examples of the oral law is

the Sabbath. In the Old Testament law there is only a brief prohibition of work on the Sabbath Day. The rabbis therefore defined what work was forbidden, enumerating thirty-nine kinds of work that were prohibited. When the hungry disciples gathered a few ears of grain on the Sabbath, the Pharisees said that they were breaking the Sabbath. The taking of grain in this way was not a theft but was permitted according to a law in the Book of Deuteronomy, but two of the thirty-nine laws forbade on the Sabbath reaping, taking the ears in the hand, and threshing, rubbing out the grain. Jesus in answer said, "The sabbath was made for man, and not man for the sabbath." In this great principle He implied that every institution, Sabbath, Church, School, Government, was for man's benefit. He came to bring abundant life, and every institution should be a means to that full, complete life in which the highest possibilities of the socialized individual can be realized. The enmity of the Pharisees showed itself against the healing of Christ on the Sabbath. Medical assistance on that day was allowed only if life were in danger. Christ healed a man with a withered hand on the Sabbath, and the Phari-

sees thought that He could have waited till another day. In reply Jesus said, "Is it lawful on the sabbath day to do good, or to do harm? To save a life, or to kill? But they held their peace." They could not say it was lawful to do harm, and they did not wish to say that it was lawful to do good. "Jesus looked round about on them with anger, being grieved at the hardening of their heart."

Legalism led to casuistry. For example the letter of the Sabbath law was kept, and its spirit violated. The rabbis decreed that if a beast fell into a pit on the Sabbath, the owner could determine whether it had suffered injury. If not, he could supply it with bedding and food and let it remain till the Sabbath was over. If it had, it must be taken out and killed. So they took out the beast, saying that they intended to kill it, but they did not do so. "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day." Carrying an object from one dwelling to another on the Sabbath was forbidden. But peo-

ple would deposit food in a certain place the day before the Sabbath, and a whole area with all the dwellings in it would be called one house. Then the inhabitants would carry in and out within this "one dwelling," pretending to keep the law. On the Sabbath a journey of more than two thousand cubits or nearly a mile from one's dwelling or the place where one happened to be when the Sabbath began was forbidden. But if one was on the road when the Sabbath began and saw at the distance of a mile a tree or wall, he might declare that to be his Sabbath abode, and then go not only a mile to the tree or wall but also a mile farther than it.

The scribes and Pharisees broke their promises and justified themselves. Some oaths were considered binding and some not binding. If one swears by the Temple at Jerusalem, it is not binding, but if by the gold of the Temple it is binding. If by the altar it is not binding but if by the offering upon the altar, it is binding. If by Jerusalem the oath is not binding unless one looks toward that city as the oath is taken. Jesus said, "Let your speech be, Yea, yea; Nay, nay." One's word should be as good as his bond.

Christ said of the scribes and Pharisees that "all their works they do to be seen of men." Glorification was their motive. They were hypocrites, insincere, and religion a pretense and a mask. When they gave alms, they sounded a trumpet before them in the synagogues and in the streets, that they might have glory of men. "Verily I say unto you, They have received their reward." They wanted the praise of men and received it. When they fasted, they desired to be seen of men. When they prayed, they loved to stand in the synagogues, and in the corners of the streets, that others might observe them. They devoured widow's houses, and for a pretense made long prayers. Jesus told the parable of the Pharisee and the Publican to show what true prayer was. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be

thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

The scribes and Pharisees neglected the essential things of true religion. "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith.—Ye blind guides, that strain out the gnat, and swallow the camel." We understand why the Master called them "whited sepulchres"—outwardly appearing righteous unto men, but inwardly full of hypocrisy and iniquity, with the same spirit of those who in the past put to death the prophets. "Ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess."

The righteousness of those who enter into the Kingdom of God must be a different kind from the legal righteousness of the scribes and Pharisees. It must be a real inward righteousness of heart and motive, expressing itself in right conduct. It consists of helpful service to mankind, of justice, of compassion, of the forgiving spirit, of love for all, even

one's enemies. The ideal of the child of God is to be perfect, complete in love, even as the heavenly Father is perfect. "If any man would be first, he shall be last of all, and servant of all.—For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The righteousness of the Christian consists of a character and life that is Christlike. "This is my commandment, that ye love one another, even as I have loved you."

VII

PAUL THE MAN

THE Apostle Paul was born in Asia Minor at Tarsus in Cilicia, at the eastern end of the Mediterranean Sea, and some five hundred miles northwest of Jerusalem. He was of the tribe of Benjamin, and was given the name of Saul, the name of the first king of Israel who was also of that same tribe. His Roman name was Paul, so that he was Saul to his fellow-Jews and Paul to the Romans and Greeks. Another Hebrew-Roman name similar to Saul-Paul is the name of John-Mark, the author of the second Gospel. From his father Paul inherited the rights of Roman citizenship which few Jews possessed. This gave him the privilege of trial by Roman courts, freedom from the punishments of scourging and crucifixion, and the right of appeal to the emperor at Rome.

Tarsus was a busy commercial city on a navigable river twelve miles from the Mediterranean, and Paul was proud to be a native of it, "a citizen of no mean city." Unlike Jesus who drew His illustrations largely from outdoor life, Paul's figurative language is taken especially from the life of a large city, illustrations drawn from athletics, army, slavery, and law courts: "Every man that striveth in the games exerciseth self-control in all things.—Put on the whole armour of God." "Redemption" is the slave obtaining freedom—"Justification" is the accused person being acquitted.

Like every Jewish boy in his time Paul went when about six years old to the synagogue school at Tarsus, where with the Old Testament as the text-book, he learned reading, some writing and arithmetic. A Pharisee by birth, "a son of Pharisees," and by belief, he went when about fifteen years old to Jerusalem, and began his studies to be a rabbi or teacher of the law. He may have been there ten or more years. Gamaliel was his teacher and we can think of Paul in the Temple courts, sitting with other students on the floor in a half circle facing the teacher who sat on a slightly elevated seat. Tarsus was an im-

portant University city, one of three in the Mediterranean world, the other two being at Athens in Greece and Alexandria in Egypt. While Paul probably did not attend this University, its presence in his home town must have given him a greater knowledge of Greek culture and thought than the average Jew in his day had. A few quotations from Greek authors are found in his addresses.

It was the duty of a Jewish father to teach his son a trade, and Paul learned how to make cloth from goats' hair for the black tents of the Orient. This trade that needed but simple apparatus and few tools helped him very much after his conversion to Christianity to earn his own living and maintain his independence when engaged in missionary work. To the Thessalonians he writes that he has worked night and day that he may not burden any of them, and he tells the elders of the church at Ephesus that they themselves know that his hands have ministered unto his necessities, and to those that were with him.

Before his conversion, Paul as a learned Pharisee was the leader of those opposed to Christianity, and was a persecutor of the Christians. In his work of persecution he

went even outside of Palestine, and because of his efforts many persons were imprisoned, and many were put to death. Even as far as Damascus it was known how much evil he did to the Christians at Jerusalem. Paul was present at the stoning to death of the martyr Stephen at Jerusalem and approved of the act. Witnesses laid down their garments at his feet that they might have greater ease in hurling the first stones at Stephen.

In 35 A. D., five years after the crucifixion and resurrection of Christ, Paul, then about thirty years old, was commissioned by the high priest, president of the Sanhedrin or chief court of the Jews at Jerusalem, to go to the Jewish synagogues at Damascus and bring back as prisoners to Jerusalem any Jews, men or women, that he should find of the Way of Jesus. Near Damascus Christ, whom Paul had never seen in person, appeared to him. From this experience he became a new Paul. "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.—It is no longer I that live, but Christ liveth in me." Intensely religious before his conversion, though with "a zeal for God, but not according to knowledge," his

tireless energies and thorough efforts that had been used against the Christians were now directed toward preaching the Gospel. "Necessity is laid upon me; for woe is unto me, if I preach not the gospel."

From his conversion to his death in 64 A. D., a period of about thirty years, he travelled extensively in the Roman Empire, carrying on his work of evangelization to bring the world to Christ. He was the first to carry Christianity from Asia to Europe, and he spoke in the great cities of that time, Jerusalem, Damascus, Tarsus, Antioch in Syria, Ephesus, Philippi, Thessalonica, Athens, Corinth, and Rome. Sometimes for a long period of time he remained in one place, making Corinth in Greece his headquarters for a year and a half, and Ephesus in Asia Minor for over two years. He went over sea and land, now taking a boat on the Mediterranean, now walking or riding on the excellent Roman roads.

When we think of his physical handicaps, and the poor health that was his lot, we are amazed at the extraordinary things he accomplished. Whatever the "thorn in the flesh" was, whether weak eyes, or deafness, fever or

dizziness, he did well his work in spite of it. "My grace is sufficient for thee: for my power is made perfect in weakness." Five times from the Jews at the hand of the synagogue authorities he receives thirty-nine lashes, three times by Roman officials he is beaten with rods, he is stoned, many times suffers shipwreck, and is twenty-four hours in the sea on some piece of wreckage. He is in journeyings often, in perils of rivers, in perils from robbers, from the Gentiles, and from his own countrymen, in perils in the city and in the wilderness and in the sea, in perils among false brethren, in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. He is in prison and yet prays and sings hymns unto God. Dissatisfied with what he has accomplished, he has the "peace of God, which passeth all understanding," and has learned in whatsoever condition he is, therein to be content. "I can do all things in him that strengtheneth me.—Not that I have already obtained, or am already made perfect: but I press on—I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which

are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." As he thinks of his Pharisaic career before his conversion as a persecutor of the Christian Church, he feels humble. "For I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am." He thinks at times of how much more he has accomplished than the apostles, than even Peter and John. "But I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

Paul was master of himself under all kinds of circumstances, and possessed adaptability and tact and sympathy to a remarkable degree. To the superstitious heathen crowd at Lystra he states the truths of natural religion: "And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." To the cultured Greeks at Athens he opens his address by saying: "In all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar

with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you." Although complimentary to begin with and tactful throughout, Paul does not trim his message to please his audience. He addresses at Jerusalem the angry mob of Jews who are anxious to kill him, securing their attention by beckoning with his hand and speaking "when there was made a great silence." In the terrible storm and shipwreck off the island of Malta in the Mediterranean Sea Paul self-possessed advises the crew and passengers of the grain boat to take some food for strength and he himself takes bread, gives thanks to God in the presence of all; breaks it, and begins to eat. "Then were they all of good cheer, and themselves also took food."

What wonderful love Paul had for his fellow-workers! Although he had many enemies, he had also many friends whom he loved and who loved him in return. One thinks of Timothy, his "beloved child," his "true child in faith," of Tychicus, "the beloved brother and faithful minister and fellow-servant in the Lord," of Titus, his "partner" and "fellow-worker," his "true child after a common

faith," of Luke, "the beloved physician," of Epaphras, "beloved fellow-servant, a faithful minister of Christ," and of Epaphroditus, "my brother and fellow-worker and fellow-soldier." In the last chapter of Paul's letter to the Romans, he greets some twenty-six persons by name. Among them are Prisca and Aquila who risked their lives for him, Epænetus, "my beloved," an early convert, Andronicus and Junias, "my kinsmen, and my fellow-prisoners." While in prison at Rome Paul converts Onesimus a runaway slave and sends him back to Colossæ to his master Philemon, another one of his converts, to whom he takes time to write with his own hand a letter, telling the master to be kind to the slave, and forgive him, and treat him "no longer as a servant, but more than a servant, a brother beloved."

Paul died a martyr, near Rome, being beheaded in the reign of the emperor Nero. In his last letter Paul writes, "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the right-

eous judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing."

One of the greatest characters in the world's history is the Apostle Paul. He was a profound thinker, and religious statesman, a most successful missionary of the Gospel of Christ, a pastor, a teacher, an author, a friend, and a true man. The influence of the life and message of this faithful servant of Christ is still a powerful force in the life of the Christian Church and will continue to be so for all time.

PAUL'S LETTERS

In probable order of their writing.

I and II Thessalonians. (About 50 A. D.)
Galatians.
I and II Corinthians.
Romans.
Philippians.
Philemon.
Colossians.
Ephesians.
I Timothy.
Titus.
II Timothy.

A. To Churches in Asia. Three.

1. Galatians—Probably to Churches at Derbe, Lystra, Iconium, and northern Antioch.
2. Colossians—Colossæ.
3. Ephesians—Ephesus.

B. To Churches in Europe. Six.

1. I and II Thessalonians—Thessalonica.
2. I and II Corinthians—Corinth.
3. Romans—Rome.
4. Philippians—Philippi.

A. To Individuals. Four.

1. Philemon.
2. I and II Timothy.
3. Titus.

VIII

OUR ENGLISH BIBLE

THERE are sixty-six Books in the English Bible, thirty-nine in the Old Testament and twenty-seven in the New Testament. The thirty-nine Books in the English Old Testament were counted in the Hebrew Bible as twenty-four Books, and were put into a threefold division, The Law, The Prophets, and The Writings, the order of the Books being quite different from the order in the English Old Testament. The grouping according to contents or subject matter followed in the English Old Testament—narrative or historical, poetical, prophetical—comes from the oldest translation of the Hebrew Old Testament, the Septuagint in the Greek language made in Egypt before the time of Christ.

In the time of Christ the only part of the Bible written was the Old Testament, generally called in the New Testament, " The Scrip-

tures," which was in the form of leather rolls, one roll containing the first five Books, The Law, and other rolls containing the remaining Books. By the end of the second century A. D. the names "Old" and "New Covenant" or "Testament" were in common use. A collective name for the whole Bible, Old and New Testament, was "The Divine Library," used by Jerome in the fourth century A. D. In the second century A. D. Greek writers came to use the term "The Books" for the Bible and later the writings of the sacred volume were called "The Book," Biblia, from which we get the name "Bible."

The history in the Old Testament from the time of Moses to the days of Nehemiah covers a period of eight centuries. The New Testament contains the history of seventy years, from the birth of Jesus in 5 or 4 B. C. to the death of Paul in 64 A. D. The earliest part of the Old Testament was written in the thirteenth century B. C., and there may be portions as late as the second century B. C. The New Testament was written in about fifty years, Paul's letters to the Church at Thessalonica, I and II Thessalonians, being the first Books written. We know the names of more than

twenty writers of the Old Testament, the work for the most part of prophets, priests, and "wise men." Of the New Testament we know the names of eight authors.

The authors of the Books of the Bible used for writing material prepared animal skins or papyrus and either wrote themselves or more probably dictated to professional writers. Thus Jeremiah after preaching for twenty-three years dictated his prophetic addresses to Baruch his secretary. Tertius writes the letter to the Romans for Paul—"I Tertius, who write the epistle." While Paul usually dictated his letters, he often added the conclusion with his own hand.

The original manuscripts of both Old and New Testament have all perished. They were copied and recopied again and again. Our earliest manuscript of the Old Testament in Hebrew is from the ninth century A. D. (a fragment is of the second century A. D.), while the oldest manuscripts containing the New Testament in Greek are of the fourth and fifth centuries A. D. (fragments are of the third century A. D.). One of the most valuable manuscripts of the New Testament is in the Vatican Library at Rome, Italy, one is in the Imperial

Library at Petrograd, Russia, another is in the British Museum at London, England, and another is in Washington, D. C., being obtained in Egypt in 1906 by Mr. Charles L. Freer of Detroit, Michigan; it is known as the "Washington Codex."

The Bible is a translation, the Old Testament from Hebrew (a very small part from Aramaic) and the New Testament from Greek. There is a constant need for new translations, for as time goes by, words become obsolete or change their meaning, older manuscripts are discovered which may be more true to the original, and there is a better knowledge of the ancient languages themselves in the progress of scholarship. The King James Version of the Bible was made in 1611 A. D. and is the best known English translation. To-day the use of the American Standard Edition of the Revised Bible is rapidly increasing. It was made in 1900-01 A. D. and is the most accurate English Bible we have at present. Bible students will also find much help in the new Jewish translation of the Old Testament. There are also excellent translations of the New Testament into modern English.

No one is liberally educated who does not know the Bible. For this reason Biblical history and literature ought to be studied thoroughly and thoughtfully. But we should realize that the Bible is a means to true living and the formation and development of Christian character. The spirit of Christ, the spirit of good will and love and sacrifice and joyful service is to be in the home, in the church, in the school, in the community, in national and international life. Personal and social problems are to be solved from the Christian point of view. "He that would be great among you, let him be your servant." This is the standard of true greatness. That the Kingdom of God may come upon earth, that ideals of true democracy and Christian citizenship may be realized, each one shall love God with all his heart and soul and mind and strength, and his neighbour as himself. He shall look to Christ as Saviour and Redeemer, and find in Him and in His Cross the life that is eternal.

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